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## **Louis B. Toomer: A Struggle for Equality**

Lance Perlman

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Louis B. Toomer:  
A Struggle for Equality

Lance Perlman  
History 650  
Fall 1992

## TABLE OF CONTENTS

- x. ACKNOWLEDGEMENTS
- xi. ABSTRACT
- I. INTRODUCTION
- II. EARLY LIFE
  - A. Birth
  - B. Emigration
  - C. Marriage
  - D. Conjecture
- III. OCCUPATIONS
  - A. Post Office and Scandal
  - B. Education Activity
  - C. The Tribune
  - D. The Echo
- IV. POLITICAL LIFE
  - A. Reconstruction Republican
  - B. Freedman's Savings Bank
  - C. March to Effingham
  - D. Political Aspirations
- V. SOCIAL ORGANIZATIONS
  - A. Free Masonry
  - B. Odd Fellowship
  - C. Benevolent Society
  - D. Military
  - E. Mulatto Aristocracy
- VI. LATER YEARS
  - A. Family Life
  - B. Retirement
  - C. Death
- VII. CONCLUSION
- VIII. EPILOGUE
- IX. ENDNOTES
- X. BIBLIOGRAPHY

### ACKNOWLEDGEMENTS

Many people helped me tremendously throughout the duration of my research. The archivists, historians, and librarians at several local institutions guided me toward the sources I sought and helped extract valuable information. There are some people, however, which prudence dictates should receive a special thanks. Dr. Roger Warlick, my professor, enlightened me and provided direction during my toils. Mr. W. W. Law knew more about Louis Toomer off the top of his head than I can remember after ten weeks of research. My deepest gratitude goes to Father Charles L. Hoskins, of St. Matthew's Episcopal Church, whose late evening phone calls showed performance above and beyond the call of duty. Although these people have made significant contributions to my efforts, the one person who I am deeply indebted to for the remainder of my life is my fiancée, Micah Hiers, for without her there would be no finished product.

LP

### ABSTRACT

Mr. Louis B. Toomer was an early civil rights activist in post-Civil War Savannah. Although born in Charleston, South Carolina, Toomer was a moving force of reform in Savannah for blacks. He entered politics in 1870, and, despite holding only one office, remained politically active throughout his life. As for other occupations, Mr. Toomer worked for the Postal Service, taught at a local school, and co-founded and edited newspapers. Louis was married, had several children, and was a devout Christian.

Mr. Louis B. Toomer was an early civil rights advocate who resided in Savannah during the latter half of the nineteenth century. Although no personal documents have been found, there is sufficient evidence available to reconstruct an accurate portrait of his life. Louis married and had several children. His various occupations and social affiliations attest to his versatility and capabilities as a member of society. Mr. Toomer's political activities enabled him to obtain a respected status within the Savannah community as a whole, both black and white. During the 1870's, Toomer was an active force in furthering the cause of racial equality in the South.

There are very few records of Louis B. Toomer's existence prior to 1870. Conflicting information given by different sources make it impossible to determine an exact date of birth. According to his death certificate, he was born in 1830. The Census of 1900 gives the month of April in 1834. On the other hand, the Federal Census of 1880 indicates the year 1840. Consulting the Register of Free Persons of Color (hereafter, Register), Mary DeLaye gave birth to Louis in 1842.<sup>1</sup> Sometime between April 1840 and 1842 is probably correct. This assumption is based on the probability that in his earlier years he stated this information himself. In his later years, someone else, possibly his wife, Mary Elizabeth Claghorn Toomer, may have answered the questions of the census taker. It is certain he did not tell the coroner his age at the time of death.

However, this is mere conjecture; and further information is needed before one can be certain.

Louis Toomer emigrated from Charleston, South Carolina at an early age. No records were found indicating his reason(s) for departure or, for that matter, the date of his arrival. He is listed in the Register for 1863 as a blacksmith residing at Chariton O'Lane. His guardian, attorney Thomas E. Lloyds, was a fairly wealthy man who owned as many as thirty-five slaves during the Civil War. Quite possibly Mr. Toomer came to Savannah as a slave. Records show his skin color to have been light and his lineage "mulatto". Furthermore, Eliza Claghorn paid taxes on a slave in 1861. Since they were married sometime that year, it is possible Eliza bought him from Lloyds, who may have been his father.<sup>2</sup>

Except for his wife paying taxes in 1864, sources providing information on Louis Toomer's life were not found for the remainder of the decade. This scarcity may be attributed to the aftermath of the Civil War.<sup>3</sup>

During the course of his lifetime, Louis Toomer had various occupations. Aside from being a blacksmith, he worked for the postal service from 1869 until 1883. Louis was first employed as a letter carrier and later an assorting clerk. In 1872, Toomer was promoted to Superintendent of General Delivery. During his tenure as superintendent, one of Mr. Toomer's responsibilities was to

provide monthly reports on postal deliveries to the Savannah Morning News.<sup>4</sup>

Toomer's career with the Postal Service came to an abrupt end in 1883 following a scandal. An official inspection in May of the stamp account in Toomer's charge indicated a shortage of \$198.00. He was arrested and charged with opening and detaining letters in the mail. On April 20, 1884, US Circuit Court Judge Locke found him guilty. Toomer was fined \$25.00 plus costs and imprisoned until paid. It is presumable these charges were false because of obvious discrepancies in the case. Considering the plight of blacks in the South during this time, it should be clear how such a thing could occur. Various sources attest to Mr. Toomer's high moral character and intelligence. To have committed such a crime would have been foolish considering his respected status within the community and his political aspirations, not to mention his livelihood. Whether he resigned or was terminated is unclear; nevertheless, Toomer left the Post Office on a bad note.<sup>5</sup>

During the school year of 1884-1885, Toomer worked as principal of the Georgia Military and Cadet School. Located on the corner of East Broad and Harris, this institution was formed to educate black youths. Evidence of Toomer's interest in the education of his people dates back to August 1872. In November, the Educational Association of the First District was formed. This organization met at the Lyceum



Hall three evenings a week; and, black community members received free formal instruction. According to the white, Democratic Savannah Morning News, "L.B. Toomer...a law-abiding, respectable Negro man, volunteered himself as Superintendent gratis for six months."<sup>6</sup>

The next month it was reported L.B. Toomer was issuing cards to black Savannahians promoting the night school. They read:

Emancipation brought with it grave responsibilities which cannot be discharged without enlightened well-directed effort. Ignorance, the parent of vice, must be dispelled. It depends upon individual effort to make the evening school a success. With their support and the unexpected sympathy of gentlemen of the city, the task will prove a labor of love.<sup>7</sup>

The content of these cards confirm his role as a black leader in the community and attest to his belief in the power of education.

If the education of blacks was a goal, the Colored Tribune was a means toward that end. First published on December 4, 1875, this weekly newspaper was "devoted to the advancement and elevation of the colored race." Toomer, and co-founders Richard W. White, Louis M. Pleasant, and John H. Deveaux, published news of interest to the black community. Later renamed the Savannah Tribune, this publication promoted of Republican party politics in Savannah during Reconstruction. Armed with the motto "with malice toward none, with charity for all," The Tribune was a voice in the struggle for racial equality.<sup>8</sup>

Although he did not become editor until 1888, Louis Toomer devoted much of his life to the Savannah Tribune. He officially left its employ in 1889, but evidence suggests he remained associated in some manner until late 1896 or early 1897. Louis also worked as an editor for another black publication, The Savannah Echo, from 1884 to 1886 or 1887. No other information was found discussing his degree of involvement with this paper, but it can be assumed he worked fervently to promote the social and political interests of blacks in Savannah.<sup>9</sup>

Louis B. Toomer's political involvement can be traced back to 1870 when he was first appointed as an election manager in Chatham County. An active member of the local Republican party, Toomer served as secretary at local conventions, was a member of several committees, and was President of the local party at one time. He was also elected as a delegate to county and state conventions. There is no doubt Mr. Toomer "helped shape party policy" during the Era of Reconstruction.<sup>10</sup>

Toomer's active role in the struggle for equality, politically and economically, was evident by 1874. Reverend H.M. Turner and Mr. Toomer held a mass meeting at St. Phillip's Church on July 10th to discuss the fate of the Freedman's Savings Bank and the feasibility of establishing a black owned institution. A similar attempt to create a black bank was made by the Reverend James M. Simms and Toomer in 1870 but was unsuccessful.<sup>11</sup> According to the

Savannah News Digest, Reverend Turner went to Washington to participate in negotiations with the bank. On July 25th, he telegraphed Louis the bank agreed to pay a dividend to its shareholders.<sup>12</sup> The Savannah Morning News claimed to hope this was true but was not convinced it could be done. This paper blamed the losses of "poor industrious negroes" on "the dishonest agents [of the government] pretending to be their friends."<sup>13</sup> Indeed, after the telegram was received by Toomer, the Freedman's Savings and Trust Co. decided to close the 33 banks by the end of the month because of its financial indebtedness. About \$100,000 in savings were lost.<sup>14</sup> However, his role in this affair provides further evidence that he was a leader of the black community.

On November 4 of the same year, Turner, Toomer, and Isaac Seeley led a march of 400 blacks to Effingham County demanding the right to vote in the Congressional elections anywhere in the district. Although the whites allowed them to vote under protest, the names of the voters were recorded. The whites later disqualified the votes; and the Republican candidate, Joshua E. Bryant lost the election.<sup>15</sup> This action gives credence to Dr. Robert Perdue's statement that "Toomer vigorously fought any kind of election chicanery and political subterfuge."<sup>16</sup> Concern for the welfare of the black community inevitably led him to seek political office.

In 1871, Louis Toomer ran for school commissioner in his district and lost by only one vote. His candidacy,

however, was symbolic to area blacks during this dark period of American history.<sup>17</sup> He ran for the Georgia House of Representatives in 1874. Despite losing this race, it is interesting to note the high regard held for him by the white Democrats in Savannah. Quoting the Savannah Morning News:

L.B. Toomer is ... probably the most respectable person on the ticket ... and though wishing him well in his proper sphere, we can say his appearance [on the "Radical" Republican Ticket] entitles him to no consideration, especially as he has intelligence enough to know that those against whom he has arrayed himself are his best friends.<sup>18</sup>

There is no doubt the Democrats were not "his best friends;" but such positive statements about a black man were exceedingly rare at this time. Louis Toomer must have been an honest, articulate and educated gentleman to command this type of respect.

Not only was he held in high esteem by the whites, but the blacks respected him as well. This regard is evinced by the Savannah Tribune referring to his nomination for Magistrate of 1st District in 1876 by First District Republicans and the Workingmen's Labor Association.

[Mr. Toomer] has been from the commencement of our struggle for equal rights as citizens, and earnest and untiring worker in behalf of our people. Our friends in the First have done wisely in their selection of a candidate...<sup>19</sup>

On November 4 a grand torch light parade was held in his honor. A favorable report of this incident is given by the Tribune; however, the Savannah Morning News refers to

the parade as "a disorderly demonstration by Negroes."<sup>20</sup> If the political affiliations of these periodicals is taken into consideration, it is easy to see why the articles differ. Despite obvious racial tension, this affair apparently occurred without a major incident.

Toomer lost the race for Magistrate in 1876 to Bernard Smith in spite of a strong performance at the polls. He declined a nomination to run for the same office in 1880 for reasons unknown. Toomer may have felt his popularity was declining because of negative remarks made by darker blacks at a mass meeting about the local Mulatto aristocratic tendencies at. It is also likely his actions at the Republican State Convention and subsequent trial - pronounced "not guilty" in starting a riot - may have damaged his reputation. The former is more probable than the latter. Yet in view of the Post Office Scandal three years later, there may have been a Democratic conspiracy to discredit him because of his political prominence.<sup>21</sup>

It is evident Louis B. Toomer was a moving force in the Reconstruction politics of Savannah. Although he would not seek another political office, Mr. Toomer remained an active party member by speaking at local rallies, attending several local and state conventions, chairing meetings, and supervising elections. His tireless effort to improve the fortune of his comrades during his lifetime should guarantee him an important place in history as one of the first Civil Rights leaders in Georgia.<sup>22</sup>

Aside from his political participation, Louis Toomer was a leading member of various social organizations. Among them was the Grand Lodge of Free and Accepted Masons (colored) of the State of Georgia. As a member of the local Grand Lodge, Toomer held high positions within the order including Grand Master, Deputy Grand Master, secretary, and treasurer. He was also elected to several important committees such as the Committee of Jurisprudence. As M.W. Grand Master, Louis performed the masonic rites at the cornerstone ceremony for the First African Baptist Church on October 14, 1873.<sup>23</sup>

Toomer and John H. Deveau - community leader, Tribune editor, and personal friend - would organize several subordinate lodges in area and install their officers at annual elections. On one occasion, the installation of the Mount Moriah Lodge, Toomer, who was Grand Master, delivered a "neat speech" and presented Deveau, "a very handsome and costly gold-headed cane in behalf of a large number of brethren of the craft, as a testimonial of their appreciation."<sup>24</sup> Both men held the highest positions, in the order for many years, often alternating as Grand Master and Deputy Grand Master. Louis Toomer would remain active in this organization throughout most of his life.

Another local fraternal organization, the Myrtle Lodge of Odd Fellows, was co-founded by Toomer. Evidence of his marvelous oratory skill was given at the dedicatory ceremony. The Colored Tribune reports Toomer's address

"showed the speaker to be a master of the work in which he was engaged, and was listened to intently by the audience." He held the highest positions in the odd fellowship and was instrumental in its success. In 1876, his colleagues honored him with a "handsome P.N.F. regalia for recognition of [his] distinguished services ... in establishing the order in [their] city."<sup>25</sup> The Reverend James Porter, during his presentation speech, said : "To Mr. Toomer, more than any other agency belongs the credit of its [the odd fellowship's] success."<sup>26</sup>

Louis Toomer was also a religious man. According to his obituary, "Mr. Toomer was one of the founders of the St. Stephen's Episcopal Church and aided much in its early struggles."<sup>27</sup> He was elected a vestryman several times. The extent of his religious convictions and church involvement is relatively unknown due to lack of information. However, his associations with local clergy and the extent of his other social activities imply a deep sense of morality and regular church attendance.

In 1876, a yellow fever epidemic hit Savannah causing much alarm in the community. Toomer and other black Savannahians organized the Forest City Benevolent Association in September to respond to the crisis. The Society's purpose was "to relieve the suffering of our distressed people during the prevalence of epidemics, and in other emergencies, and to act in concert with the Savannah Benevolent Association."<sup>28</sup>

In an effort to combat the disease, officers were elected and committees formed. Mr. Toomer was secretary of this organization and appointed a member of the Committee at large. Reverend U.L. Houston and Reverend James Porter were elected President and treasurer respectively. Other prominent black Savannahians involved were Deveaux, White, A.K. Desverney, F.A. Mirault, and C.E. Middleton. By November, there had been over 1300 deaths from Yellow Fever in Savannah; nevertheless, the death rate was declining largely due to the efforts of the Benevolents. After 1876, the affairs of the Mutual Benevolent Society -- as the combined group was called -- is largely unknown, but information may surface in the future.<sup>29</sup>

Following the Civil War, black military units were organized for the first time in Georgia. One of these units, the Chatham Light Infantry (colored), was founded in Savannah. Despite a claim Toomer joined as a captain in 1864, there is evidence he held the rank of lieutenant and was adjutant of the battallion in 1882. Two years later, he would present a banner to Captain E.S. Youmans at a ceremony on behalf of the Branch -- "wives and female friends of the Chathams."<sup>30</sup> No other evidence regarding L.B. Toomer's military service was found.

Any examination of Toomer's political and social life warrants mention of his mulatto lineage. Several noted area scholars, among them Father C.L. Hoskins and Mr. W.W. Law, have pointed to the existence of a "colored aristocracy" in



Savannah during this period.<sup>31</sup> Toomer, White, Pleasant, Deveaux, William Pollard, and other mulattos were "educated by their white fathers who provided for [and educated] them."<sup>32</sup> This group was responsible for forming most of the black social organizations in Savannah, and their political power caused some resentment among others members of the black community. Evidence suggests they had little in common with darker, uneducated blacks. As a whole, the mulattos were more respected by local whites possibly because of their lineage and were at times accused of conspiring with them. Yet, despite these claims, it is evident Toomer and the others did much to further the cause of all blacks in Savannah.<sup>33</sup>

Indeed, without the efforts of this so-called aristocracy local blacks probably would not have made much social and political progress at this time of extreme racial tension. As a type of middle group between blacks and whites, the mulattos could understand both sides of the issue and attempted to institute reform accordingly. Much of this is conjecture, and a more detailed analysis is necessary to substantiate this claim. Nevertheless, their success and contribution toward the political, economical, and social progress of blacks gives credibility to this claim.

After 1890, Louis B. Toomer's public and personal life is largely unknown. In that year, he became a notary public and, except of a brief stint as a grocery clerk in 1898 and

1899, listed this position as his occupation for the remainder of his life. One of his sons, John H. Toomer, created a be-monthly paper The Southern Banner in 1895. Although it became defunct later that year, evidence suggests Mr. Toomer's expertise in this field was utilized.<sup>34</sup>

During the course of his lifetime, Toomer and his wife, Mary Elizabeth would have several children. As a father, he apparently held a great influence on his children. His daughter, the eldest, Eliza Constance, became a teacher after his death. As mentioned previously, John was a printer and editor for several publications under his father's guise. Albert became a carrier for the Savannah News Press, and Edward found employ as a blacksmith and clerk at the Post Office. Although he worked as a cigarmaker for most of his life, Charles Thaddeus was bequeathed Toomer's home. In 1893, Edward fathered a grandchild bearing Louis B. Toomer's name who would later become the first black Registrar of the United States Treasury under Eisenhower, a real estate agent, and a president of the Carver Savings Bank of Savannah.<sup>35</sup>

After a two month illness, Louis Burke Toomer died at his Waldburg St. home on October 18, 1904. Four days later he was buried at the Laurel Grove Cemetery. His death was attributed to paralysis, but medical knowledge of today would lead one to believe otherwise. When considering his active involvement in the local community, it was ironic to

find Mr. Toomer never paid taxes or owned any property. Actually, there may be a direct correlation between the two actions, but evidence is lacking.<sup>36</sup>

In conclusion, Louis B. Toomer was a great community leader in his day. Although Mr. Toomer must have had his faults, as do all humans, it is questionable as to whether this was directly responsible for a decline in his reputation and involvement toward the end of his political career. Whatever the case, at his death Mr. Toomer was still a highly regarded man in Savannah as is evident by his obituary. Dedication and devotion to his many endeavors entitle him to some degree of respect from the black and white communities without regard to his lineage. While Mr. Toomer's role in the struggle for equality for blacks as citizens may be underestimated by some, in my opinion, this "well read... student of Shakespeare" played an instrumental part in the achievements made by blacks during the Era of Reconstruction. Deservedly, he should be ranked among the early civil rights advocates of Georgia.

## EPILOGUE

After ten weeks of research, I still feel this paper is incomplete. For the first several weeks I pursued a Louis B. Toomer who resided in Houston County during the same time period. Researchers who wish to follow the life of Louis B. Toomer of Savannah should be careful not to make the same mistake. This man appears in the Georgia Censuses of 1870 and 1880. County of residence is the key to distinguishing these two people because as far as my research has taken me, my Louis Toomer never lived in Houston County.

I wish that I had found some of the unexplored sources mentioned in the endnotes sooner as they would have made this paper more precise and eliminated some points of conjecture that have been made. Indeed, the Records of the Appointments of the Postmaster would have provided me with the precise dates of Louis' tenure and possibly the terms of his departure. Also, I truly hope Mr. Frank Bynes will one day release the valuable sources in his possession to public scrutiny. Furthermore, I regret not finding any personal records or letters that may have been written by Mr. Toomer. Hopefully, one day these things will come to bear and we shall be enlightened.

## ENDNOTES

- 1 Chatham County Health Department, Vital Statistics, Death Recordbook 1890-1960, Vol. 18, s.v. "Toomer, Louis B."; Georgia Census Records - 1900, Reel 187, Vol.10, E.D.44, Sheet 8, Line 45, found at Chatham County Public Library on microfilm (m).; Georgia Census Records - 1880, Reel 76, Vol.4, E.D. 16, Sheet 34, Line 2, found at Chatham County Public Library(m).; Register of Free Persons of Color, Vol.5, Pages 38 & 80, Line 19, found at Georgia Historical Society(GHS).
- 2 William Emory, "The Workingmen's Choice...", The Savannah Tribune, 25 November 1876, p. 1, col. 2. [Emory claims to have known Toomer "for more than twenty years," but does not indicate where their relationship began.], found at the Savannah State Library(M).; "L.B. Toomer, Esq.," The Savannah Tribune, 25 November 1876, p. 2, col. 3. [The Republicans claim to have known him "from boyhood up," but again no indication of place and date.]; RFPC, p. 38 & 80.; Chatham County, State of Georgia, City Hall, Tax Digests 1862, p. 45, line 3, found at GHS.; Ibid., 1861, p. 47.
- 3 Ibid., 1864, p. 213.; Information may be provided by the Records of Appointments of the Postmaster, 1815-1929 when it becomes available at GHS. Another source may be the Records of the Freedmen's Bureau available at the National Archives ({ When I found out they existed it was too late}).
- 4 Savannah News Digest 1863, (Savannah: News Press), p. 873-4, found at GHS.; City Directories of Savannah 1870-1884, (Richmond, VA: R.L. Polk and Co.), s.v. "Toomer, L.B.", found at GHS; SNQ 1872, p. 356.; Ibid., 1870-1883, s.v. "Toomer, Louis B."
- 5 Ibid., 1883, 873-874.; Ibid., 1884, 146 & 148.; Almost any issue of the Savannah Morning News should provide some information s.v. "treatment of blacks in Savannah" but specifically see SMN, 4 November 1874, 2.; For some character references see SMN, 6 October 1874, p. 2; SNQ 1872, p. 157c.
- 6 CDS 1884, 9 and s.v. "Toomer, Lewis B."; Annual Reports of Public Schools of Savannah 1866-1897, s.v. "1872 on Establishment of Colored Schools in Savannah," located at GHS. Toomer was a member of the committee of colored citizens seeking to purchase Beach Institute.; SNQ 1872, 157b & 157c.
- 7 Ibid., 157c.

8 Robert E. Perdue, The Negro In Savannah 1865-1900, (New York: Exposition Press), 1973, p. 131, found at GHS. Dr. Perdue claims the quote is from The Savannah Tribune, 4 December 1875 but this issue was never found.; The Tribune was officially renamed, 10 July 1876, 2/2.; Ibid., 10 June 1876, 1-2. [The motto is found on front page of every issue, and Republican party interests were found throughout many issues of v. 1-20 (4 Dec 1875 to 22 Oct 1904).]

9 City Directory 1888, s.v. "Toomer, Louis B."; Tribune, 1 June 1889, 3/1.; Toomer's address listing in the City Directories 1891-1896 is the same as the Tribune's (154.5 St. Julian St.) for these years.; City Directories 1885-1886, s.v. "Toomer, Lewis B."

10 SND 1870, 115.; See SND 1870-1884, 1888, and 1890, s.v. "Toomer, L.B. (Negroe)," for accounts of his party and political participation. See also the Tribune throughout 1876.

11 SND 1874, 48.; Perdue, 45.

12 SND 1874, 48.

13 SMN, 6 October 1874, 2/1.

14 Ibid, 1/2.

15 Ibid, 4 November 1874, 2/2.

16 Perdue, 61.

17 SND 1871, 171.; Perdue, 57.

18 SMN, 6 October 1874, 3/3.

19 Tribune, 25 November 1876, 3/3.

20 Ibid, 23 December 1876, 2/1.; SMN, 15 December 1876, 3/4.

21 SND 1877, 295.; Ibid., 1880, 310, 484, 605, and 198.; For "PO scandal" see Ibid., 1883, 873-874 and Ibid, 1884, 146.

22 See SND 1884, 1888, 1890, s.v. "Toomer, Louis B.," for accounts of his political participation through this period.

23 Tribune, 30 December 1876, 3/2.; Ibid., 12 February 1876, 2/3.; SND 1877, 506.; Ibid., 1879, 518.; Ibid., 1873, 60.

24 See SND 1882, 556-557, for two instances of election and installation; Tribune, 12 February 1876, 4/3.; For other

evidence of lodge affiliation, positions, and alternation with Deveau see SND 1873-1883, s.v. "Toomer, Louis B." and Tribune, 30 December 1876, 3/2.

25 Tribune, 1 April 1876, 2/2.; Ibid., 22 January 1876, 2/2.

26 Ibid.

27 Tribune, 22 October 1904, 5/1.; For election as vestryman see SND 1882, 106 and Ibid., 1883, 130.

28 Tribune, 16 September 1876, 2/2.

29 Ibid.; Ibid., 23 February 1876, 2/2.; Ibid., 23 September 1876, 3/3.; Ibid., 4 November 1876, 3.; Father M. L. Hoskins, Rector of St. Matthews Church, interviewed by Lance Perlman, 28 October 1992, telephone conversation, reports Mr. Frank Bynes began a work on the Mutuels entitled some years ago, but it was never published. Attempts to contact Bynes himself have been unsuccessful and hopefully the information will be presented in the future.

30 The unsubstantiated claim is made by Bynes on page 29 of the unpublished work as quoted by Hoskins.; SND 1882, \$19.; Ibid., 1884, 453.

31 Both men were telephone interviewed on date mentioned previously. W.W. Law is a retired postal worker and a local historian.; For primary source evidence on the existence of a "colored aristocracy" and their political power see SND 1880, 484.

32 Perdue, 67-68.

33 See SND 1870-1900, s.v. "Political Organizations and Elections" and "Social Organizations" for information on these gentlemen's lives as Savannah mulattoes.

34 City Directories 1890-1904, s.v. "Toomer, Louis B."; The 1900 Census and his death certificate were the only other primary sources of information found for this period.

35 City Directories 1870-1907, s.v. "Toomer, L.B." and names of other family members.; 1880 Census, Vol. 4, E.D. 16, sheet 34, lines 2-7.; 1900 Census, Vol. 10, E.D. 44, sheet 8, lines 45-49.; Ibid., s.v. "Toomer, Edward," Vol. 11, E.D. 53, sheet 15, lines 99-102.; Toomer, Janie, "L.B. Toomer," Savannah Heritage, (Savannah, GA: Department of Leisure Services), 1976. Found in Lane Library at Armstrong State College. Information this individual was the grandson was corroborated by C.L. Hoskins.

36 Death Recordbook 1904, s.v. "Toomer, Louis B."; Tax Digests 1860-1904, s.v. "Toomer, Louis B.," had no listing for him or members of family ( except for wife, 1860-1864, as previously stated.); Searches of the Chatham Superior and Probate Courts for property records, transactions, and a marriage certificate were equally unsuccessful.



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4. City Directories of Savannah 1868-1906. (Richmond, VA: R.L. Polk and Co.).
5. Georgia 1900 Census. Savannah Chatham County Public Library on microfilm. Reel 187. s.v. "Toomer, Louis B." and family.
6. Georgia 1880 Census. Savannah Chatham County Public Library on microfilm. Reel 76. s.v. "Toomer, Louis B." and family.
7. Register of Free Persons of Color. Found at Georgia Historical Society. Vol. 4-5. s.v. "Claghorn, Eliza" and "Toomer, Louis B."

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3. The Savannah Tribune 1876-1904. (Savannah: Toomer, White, Pleasant and Co.). Found at Savannah State College Library on microfilm. See endnotes for specific dates.

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2. Hoskins, Charles L., Rector of St. Matthew's Church.  
Interviewed by Lance Perlman on 28 October 1992.
3. Law, W. W. Local historian at the King Tisdell Cottage.  
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4. Perdue, Robert E. Ph.D. The Negro In Savannah 1865-1900. (NY: Exposition Press), 1973.
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